

Holiness to the Lord! The Juvenile Instructor



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THE DELUGE.

WHEN God placed Adam upon the earth, he gave him a garden to dress it and to keep it. This was called the garden of Eden, and there Adam and Eve dwelt until they were turned out for disobeying the commands of God.

There has been a vast amount of talking and writing done to prove that the garden of Eden was in Asia, in that portion of the continent which lies between the rivers Tigris and Euphrates, a little to the east of Palestine. But it was not there. The Lord has revealed through the prophet Joseph Smith that Adam and his posterity dwelt in North America, and the place can be still pointed out where Adam built an altar and blessed his children shortly before he left this world. That place is in Missouri, and was known to the Latter-day Saints when they dwelt in that State as Adam-ondi-Ahman.

Now a great many people have no faith in the revelations of God given in these days, so they do not believe that the Garden of Eden was in America. "Nonsense," they say, "is not the river Euphrates mentioned in the Bible, as flowing near the garden of Eden, and is not the Euphrates in Asia?" True there is a river we call the Euphrates in Asia, but is there any reason for us to suppose there has never been but one river Euphrates on the earth. Why there are to-day five different rivers, in so small a place as England, each and every one of which is called the Avon. Again how often do emigrants from the old countries, call the place they locate in, in remembrance of the loved homes they have left across the wide ocean. Think of the Pilgrim Fathers, many of whom dwelt in the eastern counties of England. In those parts is a fine city called Boston. When another city was being built up in this country by these men, they named it Bos-

ton, in remembrance of the old city of that name in Lincolnshire, England. So we have in America cities called London, Paris, Madrid, Worcester, Norwich, Plymouth, all named after cities in Europe.

Noah, doubtless lived in America, probably not far from Adam-ondi-Ahman, and when after the flood, he and his children, went ashore on the new land of Asia, they would naturally name the seas, rivers and mountains they discovered, and the cities they built, after the same objects they dwelt amongst before the flood, to retain the memories of their old homes. In this manner one beautiful river got to be called the Euphrates.

After the death of Adam many of his posterity fell into darkness; year by year the children of men grew more wicked until the days of Noah when the earth was full of violence and crime. So wicked had men become in that day that the Lord then declared to Enoch that among all the workmanship of His hands there had not been so



great wickedness as among the inhabitants of this small earth. For many years Enoch preached the gospel, some few listened and obeyed its glad sound, but the most of the people were full of the spirit of bloodshed and rapine. Rebellion and war, sedition and tumult, anarchy and confusion reigned amongst the nations. In those days Enoch gathered the good together to one place, and they were of one heart and mind and dwelt in righteousness, and by and by God took Enoch and his people and the city they had built to his bosom, but the rest of mankind He cursed because of their sinfulness.

When Zion—for that was the name of Enoch's city—was taken from this earth, but very few of the good remained here, and these all died one by one or were caught up to dwell with Enoch, until of all those who worshipped

God, Noah and his family alone remained on the earth. For many years Noah preached the gospel, but it was of no use, the people had heard it so often from Enoch and others that it had no effect upon their sinful natures. At last the Lord told the patriarch to build an ark to float upon the waters, and gave him very minute directions as to the size, shape and material of the ark, to all of which Noah gave attention. Whilst Noah was building the ark the wicked would jest at his labor, ridicule what they thought was his folly and gave no heed to his words. By-and-by the set time of the Lord arrived. The ark was finished, the work was complete. Then entered Noah and his wife, his three sons and their wives, and male and female of all flesh, even of all animals dwelling on the earth, flying in the air, or creeping on the ground. When all had entered, the Lord shut the door. It was then that the fountains of the great deep were opened and the rains in torrents descended. Day after day did the furious storm rage, inch by inch, foot by foot did the waters swell on the face of the earth. First the valleys were inundated, then the low hills were covered, and at last the mountain peaks sank from view beneath the world of troubled waters. And every living thing, man and beast, bird and reptile, that was not in the ark, was destroyed.

The waters prevailed on the earth for the space of an hundred and fifty days, when the dry land once more appeared out of the waste of waters on which the only thing that could be seen was that one, solitary ark, filled with all that was worth saving of a whole world. Safely it floated over the troubled waves, far away from where it first left the dry land, and when the storm was stilled and the waters sank it rested on Mount Ararat, and Noah and his family came out and once more trod the solid ground.

Some men who think it is a proof of great wisdom not to believe anything they cannot fully understand, have expressed doubts as to the truth of the account given us in the Bible of the flood, which account by the way, I advise you all to read. Yet there is scarcely a nation, amongst whose traditions cannot be found some idea of the flood. It is so with the Chinese, Hindoos, Assyrians, Greeks, Egyptians, Mexicans, Lumanites, the South Sea Islanders and many others, and from many of these traditions, it would appear that in the course of time Noah came to be regarded as a god by his descendants. For you must know that even whilst Noah lived, men began to pervert the ways of the true God, to fall into idolatry and commit just the same kind of sins, for which the wicked had been destroyed by the flood. A few hundred years after, in Egypt, in Chaldea, in Mesopotamia and in other places the people had fallen into gross wickedness, and worshipped idols made of wood and stone. This was even so whilst the sons of Noah who had lived with him before the flood were still on the earth, for Abraham was born before Shem died, and from this great man, who was clothed with the priesthood of his father Noah, did Abraham the father of the faithful, doubtless, receive many of his blessings.

G. R.

EAST INDIA MISSION.

In September, 1855, a short time before quitting India for our homes in Utah, Elders Leonard, Himes and myself visited a place some (four koss) eight miles from Kurrachee, in the Province of Seinde. This place was called Muggur Peer (*Muggur* is the native name of alligator, and *Peer* is the name given to a deceased Mohammedan saint) and was resorted to by numerous foreigners as well as natives. The chief attraction at the place was between fifty and sixty partially tame alligators, which

lived in a low marshy bog, near which stood the tomb of the celebrated saint who had died several centuries ago, so we were told by the attendant priest.

So tame were these animals that I approached one from behind, and not only touched, but shook him several times without making him uneasy. During my familiarity with him he was surrounded by numerous other ones, not so old nor as large as he. He no doubt had had a great many fights with his companions, during his life time, as he had lost one of his eyes and the first joint of a fore leg.

On the arrival of foreigners at the place, the natives would beg money of them, ostensibly to purchase goats and sheep for the alligators, which they would throw in small pieces to the animals in the presence of the strangers. The alligators would contend and fight desperately with one another for these voluntary contributions of meat. Many of the presents collected from strangers were no doubt kept by the native beggars, who gravely told us that the Peer supplied the food they lacked from other sources. One of these beggars, after telling us about the Peer feeding the alligators, asked us for "boxish" or "cherry-merry" (a present), intimating that he was *bhot bhooka* (very hungry), and that he had *kooch kupra naye* (no clothing). I told him to ask the Peer to feed and clothe him, as he fed the alligators. This displeased him.

Some years before we reached Kurrachee, one of the Muggur Peer alligators was killed by a Mr. MacLeod, and by him stuffed for the museum. Soon after this occurrence cholera broke out in the European and native towns of Kurrachee, from which thousands of all classes died, as the saying is, "like rotten sheep." The superstitious and ignorant natives, who hold these animals in great reverence, said the cholera was a scourge from the Almighty for killing one of their idols—the alligator.

Near the tomb were cold and warm springs, which fed the marsh, and in which the natives bathed. The tomb was an oven (oval) shaped building, with but one room, near the centre of which reposed the remains of the dead Peer, and at whose feet we saw an old woman in the attitude of prayer. The room was ornamented with gaudy curtains, ostrich eggs, peacock feathers, &c. Before we entered we were requested to take off our hats and boots, which we did. On quitting the place we paid the attending priest a few pieces of money.

In going from Kurrachee to Muggur Peer Bro. Himes and myself rode an *unt* (dromedary), much like the one now in our museum. Bro. Leonard rode a pony. The "*unt walla*" (camel man) followed on foot, and taking a more direct course than we, he got there about the time we did. On our return from this "sainted" place I very willingly rode the pony. The camel ride I think was the most tiresome one I have ever taken.

A. M. M.

APOSTASY AND TREASON. (Continued.)

FTER Amalickiah had secured the chief command, he marched with his armies to the city of Nephi, which was the chief place in the land of Nephi. This land and city are called Nephi in the Book of Mormon, because it was the land which Nephi and the sons of Lehi settled, but which was afterwards abandoned, and taken possession of by the Lamanites. As soon as the news of his near approach reached the king, expecting no treason, he came out to meet him with his guards. Even the largeness of his army did not arouse his suspicions; for, having given Amalickiah the chief command, he supposed that

the troops which were with him had all been mustered into service for the purpose of making war against the Nephites. When Amalickiah saw the king coming out to meet him, he sent some of his servants, whom he had previously instructed, to meet the king; and they went and bowed down before him, as if to reverence him. The king, of course, according to his custom, a custom which they had borrowed from the Nephites, extended his hand to raise them up, and, as he raised the first man from the ground, he drew a weapon and stabbed the king to the heart, killing him instantly. As soon as his servants saw him fall, they became alarmed and ran away. At this the murderer and his companions raised a cry that the king had been stabbed by his own servants, and they had fled; and they called on the people around to come and see. Amalickiah ordered his troops forward to see what had happened to the king. When they reached the spot how shocking the sight! The king lay prostrate in his gore. Life was extinct. Amalickiah, when he saw his corpse, pretended to be very angry. He breathed vengeance against the servants of the king who could, in so cruel a manner, kill their master. He called upon all who loved the king to pursue those whom he called his murderers and kill them. A large number sprang forward in pursuit of the servants, anxious to avenge the murder of the king. But their chase was in vain, for when the king's servants saw that they were followed by a large body of men, they fled into the wilderness; and finally succeeded in reaching the land of Zarahemla, and joined a body of Lamanites who had associated themselves with the Nephites.

By the commission of this crime Amalickiah could see the scepter almost within his grasp. Commander-in-chief he already was, and this was an important position at such a juncture; for no man could ascend the throne in defiance of his wishes. His zeal to punish the supposed murderers of the king, pleased the people, and helped him to gain their hearts. The next day he marched his troops into the city, and took possession of it. He had already sent an embassy to the queen, informing her of the murder of her husband. She was told that he had been killed by his servants, and that he (Amalickiah) had sent his army in pursuit of them, but they had escaped. She expressed an anxiety to know more about the manner of her husband's death, and sent a message to Amalickiah to come and see her, and bring those with him who had witnessed the death of the king. According to her desire he waited upon her, taking with him the man and his fellow-conspirators who had killed the king. They testified that the king had been slain by his own servants, and as a proof of the truth of their guilt, they dwelt upon the fact that they had ran away. If they had not been guilty, why should they flee? By these means Amalickiah satisfied the queen concerning the manner of his death and who were his murderers.

That he might more easily accomplish his design, and secure the glittering prize which he coveted, namely, the kingly dignity, he resolved to woo the queen and make her his wife. In this he was very successful. A man guilty of such crimes as he, would not be very scrupulous about the means he used to accomplish his ends. He wormed himself into her affections and married her, and by the aid of his agents, who had been his willing tools in murdering the king, he succeeded in obtaining the kingdom, and was acknowledged king throughout all the land and among all the people.

He was now the recognized monarch of the Lamanites. His career of wickedness had been most successful, and had he been content with this, he might have retained

possession of power for many years. But he could not forget the people of Nephi. He was one of their race; had grown to manhood in their midst. The people over whom he ruled were alien to him in color, language and breeding; but he hated his own race with an unquenchable hatred, and was determined, if he could, to bring them into subjection to him. Like many rulers in modern times, he did not dare to declare war without his people sustained him in so doing. Therefore he commenced to create a public opinion among them opposed to the Nephites. Had newspapers been published there, as they are in the United States and in Europe, he would, doubtless, have hired writers to embitter the people's minds against the neighboring nation. But he adopted a plan which answered equally well. He sent out men to make what we would call stump speeches against the Nephites, who sought in every way in their power to fire the hearts of the Lamanites against them. By these means he succeeded in creating an anxiety among his people for war. They were moulded to suit his purpose. He did not care how many lives were sacrificed if he could only gain the object of his ambition—to be king over the whole land, and to reign without a rival from the west to the east sea. For the leading officers of his troops he selected apostates, who were familiar with the arrangement of the Nephite armies, their places of resort, and the weakest parts of their cities. These men he knew would fight more savagely against the Nephites than the Lamanites themselves would; for it is the nature of an apostate to hate strongly, and to fight fiercely against the work and people of God.

But in Moroni, the chief general of the Nephites, Amalickiah had an opponent that could not be taken by surprise. He was a man of unconquerable courage and decision, and an exceedingly skillful engineer and warrior. Anticipating a war from the progress of events among the Lamanites, he had been preparing his people to the best of his ability. He had drilled and strengthened his armies; had fortified his cities, taking pains to make those places most impregnable which previously had been the weakest points to defend. He had used earth fortifications very extensively; a material which modern engineers have found in many instances superior to any other for embankments and works of defence.

Amalickiah, having collected a very numerous army, supposed that it would not be necessary for him to go to the war; but that his captains had sufficient ability and means to carry it on successfully. He stayed at home, probably with the idea of seating himself more firmly upon the throne, and to keep down disaffection among his people. The first point to which his army marched was a city that had once been captured by the Lamanites, and which was supposed to be one of the weakest places in the Nephite country. This was what Moroni expected they would do, so he took special pains to make that city secure. And when the Lamanites saw its frowning battlements, and that every spot was well defended, they were astonished. It was a new system of defence to them. They saw at a glance that this war would have to be conducted upon a different plan to any they had ever waged. Upon an open plain, or even in an unfortified city, the Nephites could not withstand the shock of their numerous hosts; but behind these heavy ramparts, they were well protected and secure. They could not hope to gain any success at this city, so they resolved to march in the direction of another city named Noah, which had also in former times been a weak place.

[To be continued.]

The Juvenile Instructor.

GEORGE Q. CANNON - - - EDITOR.

SATURDAY, FEBRUARY 18, 1871.

EDITORIAL THOUGHTS.



E desire, on this occasion, through the columns of the JUVENILE INSTRUCTOR, to have a short talk to the young folks, generally of Utah Territory. Many of them do not take our little paper, but we wish all who do, to lend this number to any they may know who do not, who are able to read it, that they may read this "talk." Our object is ever to do good to our young brethren and sisters, but we have a special object to accomplish on the present occasion.

All our readers have heard of the discovery, in many parts of the Territory, of gold and silver mines; and they also know that the report of these discoveries, which has been sent to all parts of the country, is drawing an immense number of men here, whose object is to engage in mining.

There is no more evil in working in mines than at any other business; but it unfortunately happens, that in mining for gold and silver, men get so greedy for wealth, that many will commit almost any crime to obtain it; and wherever mining districts have been formed, and miners in large numbers have collected together, murders, robberies, and acts of violence have been very numerous; and it is very likely that, when mining operations on a large scale have fairly commenced in Utah, such crimes will be more common here.

It is probable that some of our boys and young men, some even who read this number of the JUVENILE INSTRUCTOR may get mixed up in troubles of this kind, unless they are guided by their parents, Bishops or Teachers in all their business transactions and operations. This ought to be their rule of conduct on all occasions, but especially at this period of the history of our people and Territory. Such a requirement may seem rather stringent; but the boys of Utah lack experience, and none need, more than they, the guidance and counsel of older and wiser heads than their own.

There is another point to which we also desire to direct the attention of our young folks, while on this subject. It is customary here for them to mingle freely together in social parties; this is also common enough in other communities. But while amusements are freely indulged in here and elsewhere, there is a very wide difference in the manner of conducting them. In Utah all such gatherings are managed and controlled by men appointed to keep strict order and to see that decorum and propriety are not violated in any way; temperance, is also strictly observed. But it is very different elsewhere, for at nearly all places of amusement out of Utah, the "social glass" is freely indulged in, and decorum and restraint are little respected; in fact, such places are frequented because license is the rule, and on this account boys and girls frequently fall into evil practices, and can date their start on the down track to shame and ruin from going to them.

With the great influx into Utah of the outside element, every effort will be made to introduce the habits, customs and

amusements of the world; and it is to be feared that some of our young folks, while in the pursuit of pleasure, will form improper associations, and thus receive their first lesson in evil. Young folks are fond of pleasure, and they must have fun and recreation, and it is right and necessary that they should; but to be productive of good only, they must be discreetly indulged in.

This is why we fear for them now more than at any previous period of the history of our people. Money is likely to be more plentiful than for many years, and on every hand there will be allurements to attract and lead the inexperienced into sinful pleasures; and our object now is to drop a word of caution to our young friends. We say to them, one and all, Be guided by your parents and teachers in everything. Remember that you are Latter day Saints,—members of the Church of God, and let your actions, words and pleasures be consistent with your calling. Take this course, and the results which will be brought about by the present phase of our history need be naught save good.

Upon the minds of the young members of the community we desire especially to impress this truth. They are the hope of Israel; upon them the responsibility of guiding and bearing off the Kingdom to greatness and independence will fall. If they are guided by the counsels of the Lord in all their ways while young they will grow to greatness with the Kingdom, and their future will be more glorious than they can conceive. If they through their own wilfulness, make a mis-step and fall into sin and wickedness now, their usefulness in coming time will be curtailed, their happiness diminished, and perchance the seeds be sown for a big harvest of sorrow in future, instead of peace and joy.

ADDRESSING SABBATH-SCHOOL CHILDREN.—No man ought ever to address children unless he knows what he is going to say, how he is going to say it, and why he is going to say it.

1. Always use the simplest, plainest words—monosyllables, if possible.
2. Never speak without, like the archer, having a distinct object in view.
3. Allow no side issue to divert you from the object. In your attempts to capture three rabbits, by running first after one, then after the second, and then after the third, you lose all.
4. Never tell a story because of its having a laugh in it; and
5. Do not talk a long while. Children are too polite to express dissatisfaction, though your talk may greatly bore them.
6. Use enough of legitimate illustration or anecdote to hold the attention of children, but be very careful that it is appropriate and has sense in it.
7. Watch the tones of your voice. Boys can see as quickly as an elocutionist when you have gone from the natural to the false, the falsetto to the declamatory; that is to say, they know when you are "speaking your piece," and they will at once say to themselves, "I can speak better than that myself." Then it is time for you to sit down.
8. Never ask children for their attention, nor allow any one else to ask it for you; for, if you do, ten to one the children are not at fault, but yourself. Say something to rivet attention, or stop.

BEWARE of evil thoughts. They have done great mischief in the world. Bad words follow, and bad deeds finish the progress. Watch against them, strive against them, pray against them. They prepare the way for the enemy of souls.

POPE PIUS THE NINTH.

THE engraving which we give this week represents the present Pope of Rome, Pius IX, and two of his cardinals. The Pope is the president of the Roman Catholic church. The title of Pope was applied to all bishops in former days; but now the bishop of Rome only is called

preside over the church is a very erroneous one; though Latter-day Saints can easily understand how it became prevalent. The bishopric really belongs to the Aaronic priesthood, and it is the Melchisedec priesthood that has the right to preside over the church. The bishops of the



by that title. The Roman Catholics look upon the Pope as the successor of St. Peter; they claiming that St. Peter was once bishop of Rome, and that he is the visible head of the church. This idea that the bishop has a right to

Church of Jesus Christ of Latter-day Saints preside, not by virtue of their authority as Bishops, but because they hold the High Priesthood. The Pope or bishop of Rome was anciently elected by the people over whom he pre-

sided, but is now chosen by the cardinals; a vote of two thirds being required to elect, and when elected, he holds his office until death.

The present Pope was born in 1792; his name is Giovanni Maria Mastai Farretti. He was elected June 16th, 1846, by a conclave of cardinals, after a session of forty-eight hours. He was a man whose sentiments were known to be liberal, and his election gave wide-spread satisfaction, so much so, that about eighteen months afterwards, a meeting of sympathy was held, by Protestant citizens in New York, approving of his course. This liberality, however, did not satisfy the Romans, and he was embroiled in difficulty with them; was made a prisoner in his own palace, and escaped from Rome disguised as a simple priest. He, however, was restored through the aid of the Catholic powers of Europe. His liberal tendencies were thoroughly checked, and since then he has been very conservative. The capture of Rome by the Italians and the uniting of it with Italy, under the sway of Victor Emanuel, strips the Pope of his temporal power and leaves him a simple spiritual ruler. We believe he has been Pope longer than any of his predecessors, and has witnessed many important changes.

In early life Pius IX manifested a keen desire to enter the army. To fit himself for this profession, he devoted much time to athletic exercises, and soon became remarkable for his military bearing. In his youth he was noted for his dandy dress, appearing always in a semi-military uniform, wearing boots and spurs, and seldom seen without a cigar in his mouth. Being very handsome, with a tolerable poet and good musician, he soon became an object of admiration to many, and of affection to some girls; but, although more than one loved him, he aimed high and sought the hand of Elena, daughter of Prince Albani. This lady, who is said to have been extremely beautiful, at first encouraged young Mastai, but eventually married the Colonel of a regiment. The disappointment was so severely felt by the young man, that, to alleviate his misery, he plunged into dissipation, drank deeply, and gambled largely. Two of his uncles resided at Rome, and he was sent there by his parents. Arriving at that city, he engaged a very humble apartment, his allowance being only a few pounds a month. Nevertheless, so fascinating were his manners, and so handsome his person, that he soon became one of the most fashionable young men in Rome, and was a constant visitor in the palaces of the highest nobles in that city. A successful player at the card table his winnings enabled him to live in a manner that made him the envy of less fortunate youths, and led to adventures not yet entirely forgotten in Rome.

Being disappointed in getting into the army through a representation that he was subject to epileptic fits, his sorrow was so great that he was attacked by a dangerous sickness, and on his recovery he determined on becoming a priest. He became a very popular preacher, and his perseverance and zeal were so great that he was made an archbishop, afterwards a cardinal; and, on the death of his predecessor in the papal chair, he was elevated to the Papedom.

THE PIGEON EXPRESS.—Ballooning, though hazardous, is still occasionally resorted to in communications between Paris and Tours; but the regular transmission of news between the two cities is effected through carrier pigeons. This mode of receiving letters may seem to young people very romantic and very pretty, but practically it is attended with great difficulty and expense.

The carrier can bear tidings to one point only—its home; and there it must have a nest of young ones. If the flight

be delayed more than two weeks, it will remain about its new home, seeming to have forgotten the old one.

This bird does not carry messages without long and careful training. It is taken on journeys of a few miles, and then the distance is gradually increased. The letter, after being written on very thin paper, is enclosed in an envelope, and tied about the body and under the wings. In a long flight the bird will be inclined to divide the journey into stages, alighting several times for water. While drinking at the shallow streams, it often wets the precious missive, rendering it impossible to read the writing. In order to prevent a desire to wade, the feet are bathed beforehand in vinegar to keep them cool.

When all is ready, and the carrier is let loose, it soars upward in a spiral line till it has reached a great height, when it darts off in the right direction, at the rapid rate of thirty miles an hour. How it acquires a knowledge of the right way we cannot tell. This is one of the mysteries of animal instinct. Some other birds have equal powers of vision and flight, but they cannot be trained to carry letters.—*Selected.*

HISTORY OF THE CHURCH.

(Continued.)

WHEN twenty-three years of age, he married Miss Miriam Works. This was at Aurelius, Cayuga county, New York. He resided altogether at that place eighteen years, during which period he worked at various occupations—carpenter, joiner, painter and glazier. His father having taken up his residence at Mendon, Monroe county, he removed there in the spring of 1829. It was here that he formed an acquaintance with Brother Heber C. Kimball, who was destined to be his close and confidential companion through the varied vicissitudes of the next forty years, and whose continued intimacy was only to be interrupted by death. Brother Samuel H. Smith, a brother of the Prophet Joseph, had met with President Young's brother Phineas H. and left with him a Book of Mormon. This Book the President saw. This was in the Spring of 1830. From this time he never lost sight of what the world call "Mormonism," though it was not until the fall of 1831 that he heard the everlasting gospel preached, when Elders Alpheus Gifford, Elial Strong and others visited Mendon. President Young heard them preach, and believed their testimony and the principles which they taught. The following January, in company with his brother Phineas and Brother Heber C. Kimball, he made a visit to a branch of the Church in Columbia, Pennsylvania. The journey was a very difficult and trying one at that season of the year, and they were almost discouraged in making it. Still they were repaid for their toil and exposure during the week they remained there by what they learned concerning the gospel. Immediately after his return from this journey he took his horse and sleigh and started to Canada after his brother Joseph who was preaching the Methodist doctrine there. Upon reaching him and explaining to him what he had learned of the gospel in its purity, his heart rejoiced, and he returned home with him.

It was on the 14th of April, 1832, that Brother Brigham Young was baptized by Elder Eleazer Miller, who confirmed him a member of the Church of Jesus Christ of Latter-day Saints at the water's edge. It was a cold and snowy day, and his home was about two miles distant from the water, to which he walked without changing his clothing. Before his clothes were dry on his back Elder

Miller laid his hands on him, and ordained him an Elder. At this Brother Brigham marveled, yet he felt a humble, child-like spirit, witnessing unto him that his sins were forgiven. His wife was baptized about three weeks afterwards. The following September his wife died of consumption, and with his two children, he made his home at Brother Heber C. Kimball's. Before that month expired Brother Kimball took his horse and wagon, and accompanied by Brothers Brigham and Joseph Young, started for Kirtland, where the prophet Joseph resided at that time. On the way they visited several branches of the church and exhorted and prayed with them, and Bro. Brigham was led to speak in tongues, a gift which he had received at Mendon a few weeks after his baptism. When they reached Kirtland the prophet Joseph and two or three of his brothers were in the woods chopping and hauling wood. In speaking of this interview Brother Brigham says his joy was full at the privilege of shaking the hand of the prophet of God, he having a sure testimony, by the spirit of prophecy, that he was a true prophet. He had at last met a man who could impart the knowledge of God and of heavenly things, which he had so long sought to obtain. The prophet was happy to see them and bade them welcome. They accompanied him to his house; and in the evening a few of the brethren came in, and conversation was held upon the things of the kingdom. Before separating the prophet Joseph called upon Brother Brigham to pray, and in his prayer he spoke in tongues. When they arose from their knees the brethren flocked around the prophet to obtain his opinion concerning the gift of tongues which they had heard. He informed them that it was the pure Adamic language. Some said to him they expected he would condemn the gift Brother Brigham had; but he said, "No, it is of God, and the time will come when Brother Brigham Young will preside over this church." Brother Brigham had withdrawn when the latter part of this conversation took place.

This was a most remarkable prediction, yet twelve years did not elapse until it was literally fulfilled, and Brother Brigham became the President of the Church. After remaining about a week in Kirtland, during which period they held meetings every night, the brethren returned to their homes in Mendon, arriving there in October, 1832.

Until the following July, Brother Brigham labored diligently in the ministry in Canada, New York, &c. In visiting Kirtland the next time he took with him several families, the fruits of his labors. He remained in Kirtland some time, and was almost constantly in the society of the Prophet, after which he returned again to Mendon. In September of that year, in conformity to the counsel of the Prophet, he made preparations to gather up with his children to Kirtland. Brother Heber C. Kimball and himself were again traveling companions upon this journey. During the succeeding winter he worked hard at his former trade, and enjoyed a privilege which he appreciated, that of listening to the teachings of the Prophet and indulging in the society of the Saints. One trait of Brother Brigham's character was clearly illustrated upon his arrival at Kirtland; a trait which he has always manifested from his baptism into the Church, namely, unswerving devotion to the cause of God. It was under the following circumstances.

He reached Kirtland in the fall of 1833. Many other brethren gathered there that same season. Suitable employment was not easy to obtain, and the people being poor, it was difficult even when work was done to get the pay. In consequence of this, several went off to the neighboring towns to work. Brother Brigham could have obtained employment there very readily also; but he had

not gathered with the Church for this purpose. He told those brethren that he had gathered to Kirtland, because he was so directed by the Prophet of God; and he was not going away to other towns to help build up the Gentiles. He would stay at Kirtland and seek the things that pertained to the Kingdom of God, by listening to the teachings of his servants, and he should work for his brethren and trust in God, and thought that he would be paid. This was his mind upon that subject, and he carried it out, and obtained suitable employment. When the brethren who had gone out to work for the Gentiles returned, he had means, though some of them returned with little or none. Thus you see, children, that he was blessed by taking the course which the servant of God had pointed out. He had enjoyed the society of the Saints, the teachings of the prophet and the elders, and had been at home; while those who had gone off had deprived themselves of these advantages, and were not in as good circumstances as he.

[For the Juvenile Instructor.

Chemistry of Common Things.

CHLORIDES.—NO. 1.

WHEN chlorine, an element that has been described, forms compounds that are not acids, they are called chlorides. We have seen that a chloride of gold can be formed by dissolving gold in aqua regia (nitro-muriatic acid.)

Silver may also be brought into the form of chloride in a very simple manner by dissolving nitrate of silver in distilled water, and then adding to that solution a solution of common salt. Instantly there will be seen a white curdy substance, which is the chloride. This experiment, like many others in chemistry, should not be idly looked upon, as we would look upon a toy, it should excite profound attention, and lead to enquiry as to the causes that produce observed phenomena.

The science of chemistry is based on experiment, and has arisen from deductions made from facts discovered. Chemical experiments are the means of discovering chemical affinities, a correct knowledge of these affinities and of the various changes bodies undergo in consequence of these affinities is the foundation of all real knowledge of chemistry.

By *experiment* we learn that some bodies have an affinity to each other, that is, we learn that on presenting them to each other they combine and form a body that is different to either. By the same means we learn that some bodies are repellent to each other, they will not combine, nor can they be made to unite to form a third substance.

In the above experiment we observe that a change takes place on mixing the two solutions; the mixture becomes opaque; a white curdy substance is seen which separates and falls to the bottom. We know the constituents of the two solutions, one is nitrate of silver ($Ag. O, N_5O$), the other is chloride of sodium ($Na. Cl.$) by paying attention to the reaction that takes place, and understanding the causes of that reaction, we may learn the nature of similar chemical changes. When these solutions are brought together, the silver of the nitrate unites itself to the chlorine of the common salt, at the same time the metal sodium combines with the nitric acid of the nitrate. These

changes may be better seen in the equation: Ag. O, N5O; Na. Cl, equals NaO, N5O; Ag. Cl. Here we see that one metal takes the place of another; the chloride of sodium ceases to exist, as such, and the nitrate of silver changes in a similar manner; there are thousands of such changes constantly occurring in the great laboratory of the universe.

We have many natural chlorides found in this Territory, the most important is our "rock salt" and our "salt from the lake." They are very pure chloride of sodium. We have also sal-ammoniac, this comes from our volcanic districts, it is uncertain whether this is to be obtained in large quantities, or, it would be very valuable. This salt is a chloride of ammonium (N4H, Cl.) here the chlorine is united to the volatile body known as "ammonia," the pungent principle of our smelting salts (N3H). In a similar manner to the preceding experiment, these chlorides undergo changes, the HCl. can be removed from sal-ammoniac and replaced by C2O, forming the carbonate of ammonia; this may be done by adding the carbonate of potassa (KO, C2O), or the carbonate of lime (CaO, C2O). With the latter substance an interesting reaction takes place, as may be seen by the formula: N4H Cl. plus CaO, C2O equals N3H, O, C2O plus Ca. Cl., that is an atom of nitrogen combined with four atoms of hydrogen and one of chlorine ("sal-ammoniac," or hydro-chloride of ammonia) being acted upon by an atom of calcium united with oxygen (lime), in combination with an atom of carbon united to two atoms of oxygen (carbonic acid), by the reaction consequent thereon becomes a hydrated carbonate of ammonia and chloride of calcium.

BETH.

[For the *Juvenile Instructor*.
RELIGION.

WHAT is our religion? To live our religion is to do the will of God as revealed to His Prophets, in these and former days. One part of our religion is to try to make others happy; to do the least act of kindness that may present itself to our view. To love and pray for our enemies, to do good to those who despitefully use us and to love our neighbors as ourselves are great concerns in our religion. Also to put our trust in God and to love Him with all our might, mind and strength. In order to live our most holy religion we must not neglect to pray very often and earnestly, for this is our chief dependence. We should pray privately as there can be no hypocrisy in that. Let us remember how our Lord and Savior, Jesus Christ, who endured and overcame all things and is now enthroned in majesty on high, himself trod the humble path of prayer. The Scriptures say He fasted and prayed forty days.

We should all observe to keep the word of wisdom as it is revealed to the servants of the Lord as being His will concerning us. We should seek wisdom continually, which will enable us to "live by every word proceeding from the mouth of God;" for, as the poet words it:

It is a straight and narrow way,
That leads to the Celestial city.

We should live our religion according to the best light we have and then the light within us will daily increase, until we shall be enabled to live in a perfect manner and without sin.

A. W.

To bring forward the bad actions of others to excuse our own, is like washing ourselves in mud.

TRUE POLITENESS.—A poor Arab going through the desert, met with a sparkling spring. Accustomed to brackish water, a draught from this sweet well in the wilderness seemed, to his simple mind, a present fit to offer to the caliph. So he filled his leatheren bottle, and, after a weary tramp, laid his humble gift at his sovereign's feet. The monarch, with the magnanimity that may put many a Christian to blush, called for a cup, and filling it, drank freely; and, with a smile, thanked the Arab and presented him with a reward. The courtiers pressed eagerly around for a draught of the wonderful water, which was regarded as worthy of such princely acknowledgement. To their surprise the caliph forbade them to touch a drop. Then, after the simple-hearted giver had left the royal presence, with a new spring of joy welling up in his heart, the monarch thus explained the motive for his prohibition. "During this long journey, the water in his leatheren bottle has become impure and distasteful; but it was an offering of love, and as such I accepted it with pleasure. I feared, however, that if I allowed another to taste it, he would not conceal his disgust. Therefore it was that I forbade you to partake, lest the heart of the poor man should be wounded."—*Selected.*

Selected Poetry.

LIVING FOR OTHERS.

Would you have a thread of beauty
Running thro' your happy days,
From the rosy glow of morning
To the twilight's purple haze?
Would you have your golden noontide
Crowned with blessings bright and pure?
Would you garner up a treasure
Which forever shall endure?

Oh! then early heed the lesson,
"No one liveth to himself;"
And the soul needs better riches,
Than earth's fleeting, sordid pelf.
Gentle words and deeds of kindness,
Are sweet blossoms that will east,
An undying, precious fragrance,
O'er the pathway of the Past.

Hearts that thrill with earnest yearning,
For the noble and the true;
Hands that shrink not from the labor,
Which God giveth them to do;
Feet that never tire or falter,
Tho' Lito's rugged hills they climb—
These can make the trivial duty,
And the lowly fate sublime!

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